

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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THE CHURCHES OF THE WORLD.

IS EITHER OF THEM THE CHURCH OF CHRIST?

IN a previous article, entitled "The Apostolical Churches, Their Decline and Fall," I have shown that the Word of God predicts with no uncertainty or ambiguous language, the disappearance of the primitive Churches from the earth, shortly after the death of the Apostles. I have also shown that the testimony of ecclesiastical history amply proves that the Churches declined more and more, until they were removed and their light no more seen.

And yet we are confronted with the fact that there are in the world at the present time, as there always have been, numerous religious bodies, all claiming to be the Church of Christ. They tell us that we are mistaken, when we believe the word of God's prophets who predicted that the Saints of the Most High should be "overcome," and that the Church should be "hid in the wilderness." They want us to believe, contrary to the Word of God, that the Church has always not only existed on earth, but taken a prominent part in the actions of the nations. Right here in Utah, we have

quite a collection of religious bodies, all claiming, I presume, to be the Church. We have Roman Catholics, Baptists, Methodists, Lutherans, and Presbyterians, and perhaps others.

On what, then, do these various religious bodies rest their claims? Can any of them, or all taken together, possibly be the Church of Christ?

The Roman Catholic Church is the largest of all "Christian" denominations. She claims to be the primitive Church in her developed and perfected state, guided and directed by the Holy Spirit. The Roman pontiff claims to be the successor of the Apostle Peter, the rock of the Church, from whom the keys of supreme authority have been handed down without interruption ever since the days of the Apostles.

I will, for the sake of the argument, admit the Roman Church has existed since the days of Peter, and that this Apostle really was in Rome and left the keys there with the bishop to be handed down to future popes. But when we have admitted all this, we must ask: "Does the Roman Church

hold and teach the doctrines of Christ? If not, she is not Christ's Church. The Apostle John informs us (2 John, 9) that every one who steps over and does not remain in the teaching of Christ "has not God." He who remains or abides in the teaching of Christ has both the Father and the Son. And further, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

From this passage we see clearly that something more than apostolic succession is required for a denomination to be the Church of Christ. The teaching of our Lord must go with the succession, as the spirit must be with the body to constitute a living man.

In this respect the Catholic Church comes very short of the mark.

Some of their doctrines are nothing but abuse of Scripture statements. The blessedness of the dead who die in the Lord is made the pretext of saint worship, contrary to other passages of the Scriptures. On Christ's presence in the sacrament, the adoration of the bread is founded. The salutation of the angel is said to justify the deification of the Virgin Mary.

Some of their doctrines are perversions of Scripture texts. "He that eateth me, even he shall live by me" (John iv., 57); they refer to the sacrament, although this ordinance was not instituted when our Lord spoke these words. On the expression, "He himself shall be saved, yet so as by fire," (1 Cor. iii., 15), the popish doctrine of purgatory is founded.

But the leading doctrines of the Roman Catholics do not reach as far back as the Apostolic age. The title of a universal bishop at Rome, a pope, does not go farther back than to A.D. 606. The canonical authority of the corrupted Bible translation, known as *Vulgate*, and also of the apocryphal books of the Bible was settled at the Council of Trent in the sixteenth century. At the same time traditions were raised to the dignity of articles of faith. The Latin tongue was introduced in the worship and the vernacular excluded in the seventh century.

Transubstantiation was first taught in the eighth century. In the eleventh century the Lord's Supper was instituted by distributing bread only, instead of bread and wine. In the twelfth century we first hear of the doctrine of seven sacraments. Of the doctrines of the meritorious virtue of penance, of purgatory, prayers for the dead, we hear nothing before the seventh century. The power of granting indulgencies the popes did not discover till the twelfth century. Auricular confession was first enjoined by the fourth Lateran Council in the thirteenth century. The celibacy of the clergy as universal and compulsory was ordained at the end of the fourth, and was confirmed by Gregory VII. at the end of the eleventh century. And the invention of sprinkling infants was never formally sanctioned before the year 1311 at the Council of Ravenna.

Thus we see that popery is nothing but a novelty as compared with the primitive Church. Its doctrines are either apparent perversions of the doctrines of Christ, or innovations, altogether unknown in the apostolic Churches.

The unavoidable conclusion established by these facts and by the assertion of the Apostle John, that "he that abideth not in the teaching of Christ has not God," is, that the Catholic Church "has not God;" that she can not be the Church of Christ, even if she can prove her historical connection with the primitive Church.

But this connection is, after all, very problematic.

The facts seem to be that the primitive Churches were dissolved into numerous factions, known under various names. The Euchites and Euphemites, the followers of Novatian, the Paulicans the Manichæans, the Donatists, the Valdenses and Albigenses, and numerous others, seem to be the fragments of the primitive Churches, while the Roman Church seems to be a power sprung up out of the commotions of the nations independent of the Gospel altogether. The connection of Rome with the Church of Christ resembles much the connection of the Whites with the aborigines of America. Nobody can

say that the present American nation has sprung from the Indians. Neither can anybody say that the Roman Church has sprung from the Church of Christ.

Certain it is that Rome, both "Christian" and Pagan, has done all in her power to destroy those that professed Christ. And in this respect "Christian" Rome takes the lead. It has been computed that "Christian" Rome has slain no less than 60,000,000 of martyrs, a host as large as the population of the United States. How is it possible that a denomination so bloodthirsty, so cruel, so bigoted "drunken with the blood of saints" (Rev. xvii., 6) can claim to be the perfected Church of Christ? Such a claim is nothing short of blasphemy.

It may be added that the Apostle Peter had nothing to do with the Church of Rome. The tradition which makes Peter the founder of the Church at Rome is altogether improbable, unsupported as it is by any historical evidence. Neither is it probable that he suffered martyrdom at Rome. His last epistle was written probably from Babylonia A.D. 64 or 65, in the same year in which he is supposed to have suffered martyrdom, consequently not in Rome but in Babylonia.

Thus it will be seen that every claim of the Roman Church when tested falls to the ground.

And by disposing of the "Mother Church" all her daughters are disposed of too. What has been said of the great Roman Church applies with equal force to all the Churches that owe their existence to a secession from her. None can trace their origin to the primitive Church; none can prove their doctrine to be the teaching of Christ.

The Lutherans go no farther back than to Luther. The Diet of Spire (1529), when the evangelical princes presented their solemn protest against popery, may fairly be considered the birthday of that Church.

The Presbyterians may count the 3rd of December, 1557, as their birthday.

The Methodist are younger still, dating not further back than 1739.

None of these can be the Church of

Christ. For between the first appearance and disappearance of the primitive Churches there is a gulph of several hundred years. And as they were founded not by Christ, not through revelation from Him, they are clearly not His Churches, but merely human institutions.

Some of the best writers of the Baptist claim that their denomination has existed since the days of the Apostles, and that their Churches are perfect patterns of the primitive Churches. In order to establish this theory they trace the Baptist principles through all the various sects of the early and of the middle ages. They claim that the Valdenses and Albigenses, the Beghards and the Lollards, the Anabaptists and Menonites, and many others, were really Baptists, although not known by that name.

Suffice it to say to this that if the Baptists can trace their history through all these sects, and thus establish a connection with the primitive Church, yet as they have not retained the teachings of Christ in many important points, they have no right to the title, The Church of Christ.

To abide in the teaching of Christ is, as we have already seen, as important as the historical connection. Show us a Church that has existed since the days of the Apostles and that has all the time retained the doctrines of Christ. If there were such a Church, that would indeed be the Church of Christ. But a close examination of all the existing Churches of the world discloses the fact that none of them possess these two essentials.

Hence the necessity of a new revelation, confirmed by miracles, when God again in this century founded a true Church through Joseph Smith the Prophet.

I have denied that the existing Churches of the world have a right to call themselves the Church of Christ. Let me say, in conclusion, that I, notwithstanding this, by no means question the good works some of them have accomplished. They have filled important parts in the economy of God. Mede and Bishop

Newton have shown that during the long dark ages, when the Church was hidden in the wilderness, God had some witnesses on the earth to bear testimony of His truth as once preached to the Saints. And this part of bearing testimony of the truth has been the work of good men through

the ages.

The Church having again been established, their testimony is ended, their work is done.

The time of these witnesses is completed, and the time of the Church has again come, preparatory to the coming of the Son of God.—J. M. S.

THE SPAULDING MANUSCRIPT AND THE BOOK OF MORMON.

BY ELDER JOHN HAYES.

In some measure to add to the weight of evidence brought forth against the Spaulding Manuscript being the source from whence came the Book of Mormon, I have carefully studied both books, examined every sentence and, in fact, every idea contained in each; compared the names of persons and places; estimated the comparative size of both; and now submit the result of my research for the careful consideration of all.

The Spaulding Manuscript is merely a fictitious romance, pretended to have been translated from twenty-eight sheets of parchment written in Latin, found in a cave eight feet deep, near the west bank of the Conneaut River, by the Rev. Solomon Spaulding.

It contains 14 chapters, 115 pages, and about 48,300 words. It purports to have been written originally by a man named Fabius, in the time of Constantine (fourth century), and who was accidentally driven with twelve others to the Western Continent. From the book we learn that Fabius was one of the secretaries to Constantine, and was sent with a message to Britain, but on returning was caught in a storm and driven in a westerly direction for six days. They finally landed in America, and gave up hopes of returning to Europe. It describes the people whom they met as resembling the ourang outangs, and who were called Deliwares. It also mentions several other nations residing in that continent, called Sciotans, Kentucks, Ohians, and Ohous. It mentions also the Romans, Britons, and Christians. It speaks of several rivers, such as the Conneaut, Owaha, Siota, Mississipp, Ohio, and Kentuck.

Lakes Erie, Michigan, and Ontario are also mentioned.

The religion taught in the book is as follows:—That there is an intelligent, omnipotent Being, who is self-existent and infinitely good and benevolent. He formed seven sons from His own spiritual substance, who have control of the affairs of His empire. No work was to be done on the eighth day. The righteous after death receive ethereal bodies, the wicked being denied any. Sacrifices were offered up as a token that sin deserved punishment, but that Divine mercy had forgiven. There are many moral precepts given also.

Some of the sentiments expressed in the book are low and vulgar in the extreme; as, for instance, when some of the sailors were without wives one of them reasoned thus, "that by washing and scrubbing an Indian fore and aft, and upon the larboard and starboard sides she would become a wholesome bedfellow." This was in reference to the Indian women, with whom they intermarried.

The book finally winds up with a graphic account of a great war that took place between the Sciotans and Kentucks, because Elseon, the son of Hamboon, Emperor of Kentuck, eloped with Lamesa, the daughter of Rambock, Emperor of Sciota. The victory was won by the Kentucks.

The most important part of this work is the last two pages in which the reverend gentleman gives expression to his views in regard to the Bible and Christianity. I will not give in full all he has said, but merely a small extract, which will itself prove to every thinking and honest mind that whoever wrote the Book of Mor-

mon, Solomon Spaulding did not write it. He says: "The Christian religion is nothing but a mass of contradictions and a heterogenous mixture of wisdom and folly." He also considers the Bible "a mere human production, designed to enrich and aggrandize its authors."

We will now see what the Book of Mormon professes to be. The book claims to be the history of a people who came to America 600 years before Christ, and of their travelings and journeyings, failures and prosperity, of their wars and contentions; and also contains the revelations, commandments, and prophecies given through their prophets and seers, until 421 years after the birth of Christ.

It contains 16 books, 623 pages, 239 chapters, 6,604 verses, and about 315,238 words, or almost seven times larger than the Spaulding Manuscript.

It was written by a succession of prophets and inspired men, who were a branch of the tribe of Joseph, who was sold into Egypt. The language used was the reformed Egyptian, and inscribed upon plates that had the appearance of gold.

These people first came from Jerusalem, from whence they were commanded to depart into the wilderness, and afterwards built ships and came to the Western Continent in obedience to the voice of the Lord. They grew and multiplied upon the face of the land and became a numerous people, and also grew very rich. They eventually became divided into two distinct tribes or nations, called the Nephites and Lamanites, and had many wars and contentions, until finally the Lamanites overcame and destroyed the Nephites.

The doctrine taught in the book is infinitely pure and good, and is free from everything low and vulgar. On page 349 we read: "There is no other way or means whereby man can be saved, only in and through Christ. Behold He is the life and light of the world. Behold He is the word of truth and righteousness." Again, in page 357-8 it reads:—

And now the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth

for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect just God and a merciful God. . . . Now, how could a man repent except he should sin? How could he sin if there was no law; how could there be a law save there was a punishment? . . . But there is a law given, and a punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be a God. But God ceaseth not to be a God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into His presence, to be judged according to their works; according to the law and justice.

The same plan of redemption and salvation is taught that was promulgated by the Apostles; the same Gospel, with its laws and ordinances, is to be found in it that Paul speaks of in the first two verses of the sixth chapter of Hebrews. The same organization as God set in the Church anciently is the one taught in this book, and in not one instance can a contradiction be found with the Scriptures of divine truth.

Instead of teaching (like Spaulding) that the Bible is a "mere human production, it speaks to us with the words of an angel, saying:—

The book (meaning the Bible) is a record of the Jews, which contains the covenants of the Lord which He hath made unto the house of Israel; and it also containeth many of the prophecies of the holy Prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore they are of great worth unto the Gentiles.

The rivers, lakes, and people mentioned in the Spaulding Manuscript are not to be found in the Book of Mormon. Where, then, I ask, is the similarity? It has been said by our opponents that the Rev. Mr. Spaulding's book gives an account of the ten tribes of Israel, and it has been alleged that the Book of Mormon does also. But I deny both statements. The Spaulding Manuscript never speaks of Israel, or even hints

at them, and the Book of Mormon is a history of a branch of the tribe of Joseph, and not the lost ten tribes.

But let us see what the wife of Mr. Spaulding says about her deceased husband's book, and how much truth are in the statements. She says:—

Her husband wrote his book after the style of the Old Testament, it being the most ancient. . . . That it was first written by one of the lost nation. . . . That it was given to Mr. Patterson, a printer, for perusal, and Sidney Rigdon being employed by Mr. Patterson, he espied the work (having conceived the idea of making a new Bible out of it). And in 1834 Dr. Philastus Hurlbut came to Mrs. Spaulding (then Mrs. Davidson) with a request from Henry Lake, Aaron Wright, and others, to get the book that he might compare the two.

But on examination we find that the Spaulding Manuscript is not written after the style of the Old Testament, and that it was not written by one of the lost nation, but by a Roman named Fabius—that is, if the book tells the truth. And from a letter by Sydney Rigdon, published in the *Boston Journal* May 27th, 1839, we learn that he never was connected with Patterson as a printer, in fact, he says that, while he resided in

Pittsburg, no one by the name of Patterson had a printing office; so that the whole story is the basest of lies. Nor did he ever hear of the Rev. Mr. Spaulding or his "manuscript" until his wife's letter was published, charging him with copying it. The statement that Dr. Hurlbut got the manuscript bears the most truth, for we find that the manuscript story, now in the hands of President J. H. Fairchild, of Oberlin College, Ohio, has the names of Hurlbut and Wright affixed to it. And from this circumstance we see some evidence in our favor. Hurlbut procured the manuscript, compared it with the Book of Mormon, found they disagreed, so refrained from publishing it, because it would have proven him a liar, as he was the originator of the story that the Book of Mormon was the outcome of the Spaulding Manuscript.

Where, then, I ask, is the similarity in size, matter, composition, names, dates, or anything else? Nowhere. Therefore let the lying tongue be silent, and acknowledge that the Book of Mormon has had a higher source than that attributed to it by its opposers.

UTAH NEWS.

(Summarized from Territorial Papers.)

Around Logan the cultivated fields never looked more beautiful and productive than they do this season.

A new paper, known as the *Western Weekly*, made its appearance in Salt Lake City on the 20th inst.

President A. M. Cannon, who has been ill for some time past, has so far recovered as to be able to drive out.

Henry Skinner, a young man of Beaver, while hauling wood on the 29th ult., fell from his wagon and was badly hurt.

The prosecution of alleged offenders under the Edmunds Law continues unabated throughout the Territory of Utah, and men who refuse to repudiate their wives and obey the law as interpreted by Judge Zane are mulcted in fines, costs of court, and imprisonment.

At the Old Folks' excursion to Lehi, Utah County, on the 12th ult., seventy-eight persons were over eighty years of age. Of these 33 were born in England, 5 in Scotland, 5 in Ireland, 1 in Wales, 1 in the Isle of Man, 15 in the United States, 1 in Canada, 2 in Denmark, 5 in Sweden, 2 in Norway, and 7 whose birthplace is not given.

The famous Bullion-Beck Champion mining suit has been settled by a compromise.

The natives of Sweden residing in Salt Lake City have appointed a committee, consisting of A. W. Carlson, C. A. Carlquist, E. F. Branting, S. M. Lovendahl, and L. Dahlquist, to collect means to be sent to the inhabitants of Sundsvall and Umeå, the Swedish villages which were recently visited by terrible conflagrations.

Professor Karl G. Maeser has been appointed by the Territorial Board of Education, established at the last Conference of the Church, general superintendent of the Church schools wherever they may be organized in the Stakes of Zion. This important position will not interfere with his principalship of the B. Y. Academy, although eventually it will require his full attention, as these schools are rapidly increasing.

On Tuesday afternoon, July 17, 1888, two members of the Old Folks' committee, through the courtesy of Acting Marshal Arthur Pratt, presented the gold medal awarded by that committee to William Carter for turning the first sod in Utah. Brother Carter has reached the ripe age of seventy years, is still hale and hearty, and is serving out a term of imprisonment in the Penitentiary for maintaining the family responsibilities he assumed before the law of 1862 was passed. He is one of nature's noblemen and "the noblest work of God"—an honest man. As the first man to break soil in that great intermountain region, he is now receiving the reward of six months' imprisonment for refusing to repudiate his wives. It is inconceivable that the law against unlawful cohabitation was intended to reach such cases as his, it being over thirty years since he married a wife. [When men and women in plural marriage are so true to each other, it is an evidence they are not very unhappy in that order.—ED.]

Plans and specifications for a new building on the county poor farm are in the hands of Mr. W. W. Fife. They were to be presented before the Weber County Court, at Ogden City, on the 30th July, for its approval. The building will, when completed, cost between \$17,000 and \$18,000. If the plans are approved work will be begun on the main building this fall. It will cost \$10,000. The two wings will be erected at some future time. The main building will accommodate twenty to twenty-five indigents. When the two wings are added it will be able to comfortably contain forty persons. The farm consists of 80 acres of land, 35 of which are under cultivation. Seven acres are planted in orchard. It is designed to furnish light and suitable employment for the inmates who are thus expected in a small measure to repay the county for their support. The other land is planted in potatoes, corn, and lucern. Over 1,000 shade trees have been planted out, which look flourishing. Mr. Ammon Allen is a resident of the farm, and has direct charge at present, being supervised by the Weber County Court under the Hon. Joseph Stanford. The provisions in the county bill passed at the last Legislature make it imperative upon the county to provide for all the poor; hence the necessity of erecting these buildings and furnishing employment to those able to do a little work. As soon as possible the whole farm will be brought under cultivation.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 27, 1888.

THE BOOK OF MORMON.
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IN these days of skepticism and doubt respecting the great and solemn fact of revelation from God to man, a new volume of Scripture has been brought to light, which confirms beyond all question the divine authenticity and truth of the Jewish Scriptures—the Old and New Testaments.

This announcement should be hailed with delight by Christian people of all sects and shades of opinion: for the irreligion of the times; the steady progress of infidelity; the confused state of the religious world; the absence of a living, active faith even among professing Christians—all prove that mankind are in need of a New Witness for God and Christ.

We now offer to the people of these lands this NEW WITNESS FOR GOD, in the new volume of Scripture above spoken of—the Book of Mormon.

The Book of Mormon was translated from metallic plates, taken from a stone box hidden in a hill, in the western part of the State of New York, called by the ancient inhabitants of America, CUMORAH.

The existence of this record was first revealed to Joseph Smith in 1823, by the angel Moroni, one of the prophets among the ancient people of America, who had been raised from the dead, and sent of God to make known to Joseph Smith the existence of the plates from which the Book of Mormon was translated.

In 1827 the said plates were given into the possession of Joseph Smith, and he, by the gift and power of God, translated the characters upon them into the English language, and the Book of Mormon was published to the world in the winter of 1829-30.

The Book of Mormon, in the main, is an abridgment from more extensive records kept by the ancient peoples of America, the abridgment being made about the close of the fourth century of the Christian era, by one of their prophets named Mormon, who to his abridgment gave the name—the Book of Mormon. This book was hidden in the hill CUMORAH by his son Moroni, the same who was sent to reveal its existence to Joseph Smith, as before stated.

The Book of Mormon is a brief history of the peoples who have inhabited

America, and contains an account of their origin and migration to that continent, and of the rise and fall of nations among them: from it, too, may be learned something of the growth, decay, and final loss of the civilization of those people, the ruins of which to this day fascinate while they puzzle the understanding of the learned antiquarians.

But what is of more importance, the book contains the inspired writings of prophets of God, who spake as moved upon by the Holy Ghost.

One colony that left Jerusalem for the western continent, took with them a copy of the writings of Moses and the prophets, many passages of which they transcribed into their records, and these passages found in the Book of Mormon confirm the authenticity of many books of the Bible.

This book also gives an account of the visit of Messiah to the American continent after His resurrection; of His ministry in that land; how He taught the Gospel just as He did to the people of Palestine; how He organized His Church among them with apostles and prophets, etc.; how He conferred upon them the same spiritual gifts and graces; delivered the same moral precepts, healed their sick, blessed their children, made the dumb to speak, the blind to see, the deaf to hear, the lame to walk—in short, how He manifested all the strong love of His divine nature for the people on the American continent as he had done for those living in Judea—showing indeed that He gave to the people of the western continent the same privileges and advantages to find out God as had been granted to those living in the east.

Thus was fulfilled those words of Jesus to His disciples in Judea, found in St. John x, 15, 46: "I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd."

Since Jesus taught the Gospel to the people of America as he had done to those in Judea, and as the Book of Mormon contains an account of those teachings, in it is found the Gospel of the Son of God in its fullness and purity; and therefore when the angel Moroni revealed the existence of the Book of Mormon, the prophecy of John—"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea and the fountains of water" (Rev. xvi, 6, 7)—was fulfilled.

Nearly everybody has heard of the Book of Mormon. It is widely known, yet unknown. The wildest absurdities have been circulated respecting it. It has been much abused, but seldom understood; men in this matter having judged without investigating, and condemned without knowing why. Yet we testify most solemnly that it is a divine record, brought to light by the ministration of an holy angel sent from God; it is a testimony for God from an entire continent of people now sleeping in the dust, but who have left behind them the evidences of their civilization and enlightenment. And now this wonderful book—this NEW WITNESS FOR GOD—is offered to you, reader, for your personal examination; and inasmuch as you will investigate it prayerfully, you are promised a testimony of its truth—the following is in the book itself, and is a test by which you may effectually prove its truth or falsity:

"And when ye shall receive these things [i. e., the things written in the book], I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things" (Moroni x, 4, 5).

The new cheap edition that we promised some time ago of this book is now completed, and we are ready to fill orders. The new edition is printed from the electrotype plates used in the preceding editions. It is printed on good paper, bound in neat cloth covers, and will be mailed to any address at the remarkable low price of *two shillings*. It may be obtained, also, from Conference Presidents, Traveling Elders, or any of our book agents. R.

SUGGESTIONS TO THE READER OF THE BOOK OF MORMON.

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THE reader of the Book of Mormon will do well to remember that it is a translation of a record inscribed on gold plates, which was an abridgment made from more extensive records kept by the ancient civilized peoples of America—chiefly by the people known in the Book of Mormon as Nephites. The abridgment, for the most part, is made by one Mormon, a Nephite prophet who was born 311 A.D., and slain by his enemies in the year 400 A.D. The parts which are not his abridgment are the first 157 pages (N.E.), which brings us to the "Words of Mormon," page 158; and from page 563 (N.E.) to the end of the volume—60 pages.

This latter part of the record was made by Moroni, the son of Mormon, who was also the one who hid up the plates containing his father's and his own abridgment, in the year 421 A.D.; and who having been raised from the dead, revealed the existence of these plates to Joseph Smith, on the 21st of September, 1823. The first 157 pages are a verbatim translation from what are known as the "smaller plates" of Nephi—we will explain.

The first Nephi, who left Jerusalem with the small company of colonists led out from that city by his father, Lehi, 600 B.C., and who afterwards became the leader, prophet, and their first king on the American continent, made two sets of plates on which he purposed engraving the history of his people. On the larger of these two sets of plates, he engraved an account of his father's life, travels, prophecies, etc., together with his genealogy; and upon them also he recorded a full history of the wars and contentions of his people, as also their travels, and an account of the cities they founded and colonies they established. These larger plates were preserved in the care of succeeding kings; and, in a word, upon them was written a full history of the rise and fall of the nations which existed in America from the landing of this colony from Jerusalem to 400 A.D., a period of nearly 1000 years.

It is quite evident that as these plates were transmitted from king to king, or from one ruling judge of the republic to another, or given into the possession of a prophet, that they each recorded the historical events of his own day, and gave to such account his own name—hence Mormon found in these "larger plates" of Nephi—the Book of Mosiah, the Book of Alma, the Book of Helaman, etc.

Furthermore, it happened that there were colonies from time to time that drifted off into distant parts of the land, and became lost for a season to the main body of the people; and there were missionary expeditions formed for the conversion of the Lamanites; and these parties, whether missionary or colonial, generally kept records, and when these colonists or missionary parties were found, or returned to the main body of the people, their records were incorporated within the main record, being kept by the historian—hence there was, sometimes, a book within a book, and the current of events was interrupted to record the history of these detached portions of the people, or some important missionary expedition.

Mormon, when abridging these plates of Nephi, gave to each particular division of his abridgment the name of the book from which he had taken his account of the events recorded—hence the Book of Mosiah, Alma, Helaman and III and IV Nephi in his abridgment. He also, in some instances at least, followed the subdivision we have alluded to, hence we have the record of Zenif within the Book of Mosiah (page 181, N.E.); the account of the church founded by the first Alma (page 213); and the account of the missionary expeditions of the sons of Mosiah to the Lamanites within the Book of Alma (page 283).

Again we caution the reader to remember that the Book of Mormon is, for the most part, an abridgment from the "larger plates" of Nephi; but it is quite evident that Mormon frequently came to passages upon the plates of Nephi which pleased him so well that he transcribed them upon the plates containing his abridgment, *verbatim*. An example of this will be found beginning on page 163, in the second line of the 9th paragraph, and ending with page 169—the words of King Benjamin to his people. The words of King Benjamin are also renewed on page 170, in the second line of the 4th paragraph, and continue to the close of the chapter. There are many such passages throughout Mormon's abridgment.

In addition to this, Mormon frequently introduces remarks of his own by way of comment, warning, prophecy or admonition, and since there is nothing in the text, either quotation-marks or a change of type to indicate where these comments, or what we might call annotations, begin or end, they are liable to confuse the reader—a difficulty that we hope will be obviated by this caution. So much for Mormon's abridgment. Now, to consider the part of the work done by his son Moroni. This is from page 563 to the end of the volume. He closes up the record of his father, Mormon, and then gives us an abridgment of the twenty-four plates of Esther which were found in North America by the people of Limhi, in the 2nd century B.C.; and then concludes his work with notes on the manner of ordaining priests and teachers, administering the sacrament of the Lord's Supper, baptism, spiritual gifts, together with a sermon and some letters of his father's. In his abridgment of the record of the Jaredites, the peculiarity of mixing up his comments, admonitions and prophecies with his narrative, is even more marked than in the abridgment of Mormon, therefore the reader will need to be doubly on his guard.

We have already said that the first 157 pages of the Book of Mormon was not a part of Mormon's abridgment. Those pages are a *verbatim* translation

of the "smaller plates" of Nephi, and became connected with Mormon's abridgment in this manner: Mormon had abridged the "larger plates" of Nephi as far as the reign of King Benjamin, and in searching through the records which had been delivered to him, he found these "smaller plates" of Nephi. They contained a brief history of events connected with the departure of Lehi and his colony from Jerusalem to their landing in America, and thence down to the reign of this King Benjamin—covering a period of about 400 years. These plates were made by Nephi, that upon them might be engraven an account of the ministry of the servants of God, among his people, together with their prophecies and teachings. They contain, in other words, an ecclesiastical history of the Nephites, while the "larger plates" of Nephi contained a political, or secular history of the same people. (See 1 Nephi, ix chapter; also xix, 1—5).

Mormon was particularly well pleased with the contents of these "smaller plates" of Nephi, because upon them had been engraven so many prophecies concerning the coming and mission of the Messiah; and instead of condensing their history into an abridgment, he took the plates and attached them to the abridgment of Nephi's "larger plates." "And this I do for a wise purpose," says Mormon, "for thus it whispereth me according to the Spirit of the Lord which is in me." (Words of Mormon, page 159, N. E.). Nephi, also, in speaking of these "smaller plates," says, "the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not" (1 Nephi ix, 5). What that wise purpose was we shall see in a moment.

By Mormon attaching these "smaller plates" of Nephi to his own abridgment of Nephi's "larger plates," it will be seen there was a double line of history of the Nephites for about 400 years, and the wisdom of this arrangement is seen in the following: When Joseph Smith had translated the first part of Mormon's abridgment—amounting to 116 pages of manuscript, he listened to the importunities of Martin Harris, who was giving him some assistance in the work of translating, and who desired to show that portion of the work to his friends. The result was the manuscript was stolen from him; the records were taken from Joseph, and he lost his power to translate for a season. After a time, however, he was permitted to go on with the work, but the Lord made it known to him that it was the design of those into whose hands the manuscript had fallen to wait until he had translated that part again, and then by changing the manuscript in their possession would bring it forth and claim that he could not translate the same record twice alike; and thus they would seek to overthrow the work of God.

But the heavenly messenger commanded Joseph Smith not to translate again the part he had already translated, but instead thereof he should translate the "smaller plates" of Nephi, and that account should take the place of Mormon's abridgment up to the latter days of the reign of King Benjamin. Thus it is that we have the "words of Mormon," beginning on page 158, explaining how the "smaller plates" of Nephi came into his possession and attached to the plates containing the record he himself was making, and connecting the historical narrative of the "smaller plates" of Nephi with his own abridgment of Nephi's "larger plates." The "words of Mormon," interrupting as they do the history of the Nephites, have caused no little confusion in

the minds of unthoughtful readers; but after it is understood that they are merely the link connecting the ecclesiastical history engraven on the "smaller plates" of Nephi to Mormon's abridgment, and that they take the place of the first part of Mormon's record, the difficulty will disappear.

One thing I cannot forbear to mention, and that is, in the parts of the Book of Mormon translated from the "smaller plates" of Nephi, we find none of these comments or annotations mixed up with the record that we have already spoken of as being peculiar to the abridgment made by Mormon—a circumstance, I take it, which proves the Book of Mormon to be consistent with the account given of the original records from which it was translated. There will be found, however, in this translation direct from the "smaller plates" of Nephi, as also in Mormon's abridgment, extracts from the old Jewish Scriptures—especially from the writings of Isaiah—this is accounted for by the fact that when Lehi's colony left Jerusalem, they took with them copies of the books of Moses and the writings of the prophets, and a record of the Jews down to the commencement of the reign of Zedekiah, all of which were engraven on plates of brass (see 1 Nephi v, 10—13), and the Nephite historians transcribed passages from these sacred records into their own writings.

One suggestion more I would make to the readers of the Book of Mormon, and that is that they read it prayerfully, with a real desire to know if it is of God. If they will peruse it with that desire in their hearts, I am sanguine that the Spirit of God which searches all things, yea, the deep things of God, will bear witness to their understanding that the book is of divine origin, and they will have a witness from God of its truth. Such a promise, in fact, is contained within the book itself. When Moroni—into whose keeping the plates of the Book of Mormon were given—was closing up the sacred record previous to hiding it up unto the Lord until the time should come for it to be revealed as a witness for God, he engraved the following passage on the plates as words of counsel to those into whose hands the record should fall :—

And when ye shall receive these things (i.e., the things written in the Book of Mormon), I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things (Moroni x, 4 5).

Here, then, is a means by which every person into whose hands the Book of Mormon falls may find out for himself, not from human testimony, not from the deductions of logic, but through the power of the Holy Ghost, whether the Book of Mormon is of divine origin or not. This test must be final, either for or against it, to every individual who complies with the conditions enjoined by Moroni. Those conditions are, that they into whose hands the record falls shall inquire of God with a sincere heart, with real intent, and having faith in Christ; and to those who so proceed he promises without equivocation that they shall receive a manifestation of its truth by the power of the Holy Ghost. Therefore, if these directions are complied with faithfully and honestly, and the manifestation follows not, then they may know it is not of God. If the manifestation comes, of course the divine

origin of the book is confirmed, for the Holy Ghost would not confirm by any manifestation of its power an imposition. Therefore, reader, whoever you may be, undertake the reading of the Book of Mormon with a prayerful heart, and you will find in it a new volume of Scripture to you, a treasury of sacred knowledge able to make you wise unto salvation. R.

The experiences of a Shields woman in Utah has been going the rounds of the press, which is ever willing to listen to and publish any wild story concerning the "Mormons." We have some letters concerning the facts of the case, which we shall publish next week. In this issue we insert a portion of an interview with Mrs. Rutter, by a reporter of the *Newcastle Leader*, in which she denies a great deal of the false statements.

MINUTES OF THE GLASGOW SEMI-ANNUAL CONFERENCE,

HELD AT 87, GALLOWGATE, SUNDAY, AUGUST 5, 1888.

ON the stand were Apostle George Teasdale, President of the European Mission; Elder John E. Clark, of the Liverpool Office; Robert Davidson, President of, and Silvester Low, Wm. McFadden, William L. Stewart, Samuel T. Whittaker, John Hayes, James Flake, Samuel Nelson, Eli B. K. Ferguson and Ephraim G. Gowans, Traveling Elders in the Glasgow Conference; also D. H. Morris, President of, and E. L. Sloan and H. M. Payne, Traveling Elders in the Irish Mission, and James Gibson, President of the Belfast Branch.

11 a.m.

Singing. Prayer by Elder H. M. Payne. Singing.

President Davidson explained why we meet in a Conference capacity, and called upon those present to exercise faith, that they who spoke might be enabled to do so by the Spirit of God, that all may be instructed.

Elders Gowans, Flake, Stewart, Nelson, Hayes and President Teasdale were the speakers in the forenoon meeting. All expressed pleasure in meeting with those who are one with them and interested in the great work of God in these latter days. They bore testimony to the truth and saving power of the Gospel; they also alluded to the varied experiences they had while preaching the Gospel to an unbelieving generation. The first principles of the Gospel were also touched upon. Their remarks were particularly instructive

and listened to with the utmost attention.

Singing. Benediction by Elder Silvester Low.

2 p.m.

Singing. Prayer by Elder Gibson. Singing.

The Sacrament was administered by Elders Whittaker and Hayes.

Elders Payne, Morris, Sloan, Clark, Ferguson, and Low, and Apostle Geo. Teasdale were the speakers during the afternoon service. They all bore testimony to the work in which they are engaged being of God; that Joseph Smith was a true prophet; that the principles of Jesus Christ are true repentance, baptism for the remission of sins, laying on hands for the gift of the Holy Ghost, signs following believers, gifts and blessings to-day as previously enjoyed by the Saints. Apostles, prophets, etc., are placed in the Church of Christ for the edifying of the Saints. Revelation is the rock upon which the Church of Christ is built, and always has been, as He, the divine Master, told the Apostle Peter. Many other important matters were referred to. Attention was called to the testimony of the Elders of the Church of Jesus Christ of Latter-day Saints. If that testimony is not true, then "Mormonism," as it is called, is a delusion. On the other hand, if their testimony be true it will confront those who have heard it when they come before the bar of God, in the day when every man shall have

to give an account of the deeds done in the body.

President R. Davidson read the financial and statistical reports, and presented the authorities of the Church. The reports were accepted and the authorities unanimously sustained.

A child was blessed by Apostle G. Teasdale.

Singing. Benediction by President R. Davidson.

6-30 p.m.

Singing. Prayer by Elder Hayes. Singing.

Elders M'Fadden, Whittaker, and President Teasdale occupied the evening. The first principles of the Gospel, the apostacy from the primitive Church, the restoration of the Church of Christ, baptism for the dead, and the resurrection were the subjects spoken upon by the brethren, who were listened to by both Saints and strangers with great interest.

In the course of President Teasdale's

remarks, he said he was well pleased with the reports given, the testimonies borne, and the labors of the Elders and Saints; said the mission seemed to be in a good condition, and encouraged the people to continue their diligence and not get discouraged. The word of the Lord will not return unto him void. We will see the result of our labors in a day to come. If we would be kind to ourselves we should labour to secure a part in the first resurrection, remembering that he that overcomes and endures unto the end will sit down with Christ in the kingdom of the Father. He exhorted all to faithfulness and to do the will of the Father, that we may earn a bright reward and be crowned heirs in the kingdom of heaven.

Singing. Benediction by Elder S. Nelson.

The meetings were well attended, and an excellent spirit prevailed.

D. NOBLE, Clerk.

THE EXPERIENCES OF A SHIELDS WOMAN IN UTAH.

SOME of the stories published in American newspapers and reproduced in several local newspapers, regarding the experiences of Mrs. Rutter, of South Shields, among the Mormons are not strictly according to fact, and Mrs. Rutter naturally feels rather indignant at some of the misstatements which have been made. One of the American papers, under a double heading of "Very Palefaced" and "The Champion Tale of the Season comes from Chicago," states that "a palefaced little woman, giving her name as Elizabeth Turnbull Rutter, formerly of North Shields, England, was picked up on the street to-day, apparently fainting from hunger. She claimed to have had nothing to eat on her four days' trip from Ogden (Utah) to Chicago *en route* to her old home in England. The amount of railroad fare was larger than she expected, and sooner than delay any longer she had deprived herself of food on the long journey to Chicago."

Mrs. Rutter, who is living at South Shields, states that this is greatly exaggerated. It is true, she says, that she was faint with her long journey,

and that she had not eaten anything in consequence of the great heat, but that she was not picked up off the street. She was sitting on her portmanteau in Chicago Railway Station, and simply made the complaint of being fatigued to one of the officials, and expressed her desire to break her journey there.

So far from being destitute, Mrs. Rutter had plenty of food with her, but had not been able to eat it, owing, as stated, to the heat and the weariness of the long ride in the train. Besides, she had money with her, and asked the railway official to direct her to a hotel. She was kindly treated, and soon recovered sufficiently to resume her journey.

Neither did she state that her husband had been murdered. She gave an account of her husband's death, and said that some of the Mormons told her he had been drowned, but that she had her own thoughts about the cause of his death, although she had no proofs that there had been any foul play. Other parts of the story were also exaggerated.—*Northern Weekly Leader*, August 4.